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that certain women, one of whom, Mary Magdalen, was a visionary, had seen the Lord. Happening in this unbalanced state of mind to behold some unknown stranger who may have resembled Jesus, the disciples, victims of suggestion, thought that it was the Christ. St. Paul's vision M. Le Breton does not discuss. Like all other hypotheses as to what happened on Easter Sunday, this latest one is unsatisfactory, as we hardly need to say. There ought to be a few more quotation marks in the book, for whole sentences are taken from Loisy's "Les évangiles synoptiques."

CATHOLICUS

### SOME BOOKS ON THE HISTORY OF RELIGIONS

Professor Bloomfield has published a volume of six lectures, with some little amplification, given before various American universities during the fall and winter of 1906-7.<sup>1</sup> Treating the vast theme in so brief a compass, some principle of selection must be adopted. The author chose to bring out as markedly as possible the development of the religious thought of the Veda in distinction from myth and ceremony. Hence the reader will find in these lectures no complete account of Vedic mythology and legend, nor of the priestly ritual and religious folk-practices, but he will learn to his satisfaction how the religion of the Veda rests upon a pre-historic foundation which is largely nature-myth, how it continues in Rig-Veda hymns as hieratic ritual worship of polytheistic gods, how this religion grew more and more formal and mechanical in the Yajur-Vedas and Brahmanas, until it was practically abandoned. Then he will learn how and when the germs of higher religious thought arose, and, finally, how the motives and principles that underlie this entire chain of mental events landed Hindu thought, at a comparatively early period, in the pantheistic and pessimistic religion of the Upanishads which it has never again abandoned.

This is the salvation of the Hindu, namely the perfect knowledge that the soul of man that dwells in him is the unpolluted, not-to-be polluted, serene, holy, eternal, blissful, divine self—the *âtman* or *brahma*. The realization of this truth, unhindered by any other desire, that is all that is needed; than it nothing else whatsoever can have anything more than temporary importance.

Professor Bloomfield's lectures are scientific but popular, profound but luminous, serious but brilliant. We have nothing in English so well

<sup>1</sup> *The Religion of the Veda*. The Ancient Religion of India. (From Rig-Veda to Upanishad.) By Maurice Bloomfield, Ph.D., LL.D., Professor of Sanskrit and Comparative Philology in Johns Hopkins University, Baltimore, Md. New York and London: G. P. Putnam's Sons, 1908. xv+300 pages.

adapted to awaken an interest in the great subject of which they treat. Especially should pastors and missionaries of scholarly tastes welcome this volume of the series of American lectures on the history of religions.

For a long time a work has been needed which would render accessible to wide circles of occidental students and religious people alien religious documents in appropriate selection and in reliable translation. Nothing has been done in recent years which will aid more in broadening and deepening our first-hand knowledge of extra-biblical religions, and hence in solving the ultimate questions of all science of religion, viz., what, then, is religion and what does it signify for the men who participate therein?

Since the Sacred Books of the East, translated by Max Müller, are too expensive and too voluminous for many, we welcome a handbook such as this before us<sup>2</sup> whose price is not prohibitive, whose translation is model, whose selections are characteristic, from the *canonical* literature of extra-biblical religions, with brief introductions and interpretative annotations.

Naturally, the reader should not expect to find *schöne Literatur* in this volume. Selections were made from the point of view solely of their utility and significance for a knowledge of the particular religion which they illustrate. Literary "pearls" are purchased at too great a price when they serve but to frustrate or distort our knowledge of historical reality. To escape the possibly well-meant but ill-advised depreciation of alien originality, at the instigation of polemic frenzy, on the one hand, and, on the other, to betray no trace of *Schönfärberei*, as the Germans say, inspired by apologetic and propagandist interest—this is to steer clear of Scylla and Charybdis indeed, and this is what the authors have done with enviable impartiality and objectivity. Mention should be made of the detailed and orderly fulness of the index, so seldom found in German books, which greatly facilitates the use and increases the usefulness of this work.

GEORGE B. FOSTER

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Dr. Adam's book<sup>3</sup> is a work that easily takes rank with other volumes of the Gifford Lectures. An interesting life of Dr. Adam, written by his wife, fills the first fifty-five pages. Following this, are the twenty-two lectures, revised by the author shortly before his death, dealing with the religious and philosophical development in Greece from Homer to Plato.

<sup>2</sup> *Religionsgeschichtliches Lesebuch*. In Verbindung mit W. Grube, K. Geldner, M. Winternitz, und A. Mez. Herausgegeben von A. Bertholet. Tübingen: Mohr, 1908. xxviii + 401 pages. M. 6.60.

<sup>3</sup> *The Religious Teachers of Greece*. By James Adam. Edinburgh: Clark; New York: Scribners, 1908. 467 pages. \$4.00.

The fundamental plan of the book is to indicate the contribution of poetry to the religion of the Greeks, and then the contribution of philosophy. To accomplish this purpose, Dr. Adam reviews the poetry of Greece from Homer to Sophocles, somewhat as Zeller does in his *Pre-Socratic Philosophy*, but with a freshness and vigor which betokens the independent scholar. While Zeller's own work, together with practically all standard interpretations of the period, including many monographs, are freely referred to, one feels the touch of a master of Greek literature in this new exposition of the subject. Especially interesting are his chapters on "Orphic Religious Ideas" and on "Pindar." Still further, the contribution of this field to philosophy, or better to some of the topics elaborated by later Greek philosophers, such as Plato, is brought out clearly and justly.

The treatment of the field of philosophy from Thales to Plato is equally fresh and vigorous. The debt which this part of Greek literature owes to poetry and to religion is made very evident, while the reaction of this type of thought upon religion is no less clearly shown. Oftentimes Dr. Adam differs from the leading historians of Greek philosophy in his interpretations, but usually the reasons which he offers in support of his positions are in the main convincing. Especially good is his handling of Anaxagoras and his conception of the *Nous*, the Age of the Sophists, and Euripides. To Plato he devotes most space (in all five lectures), and while presenting his cosmological doctrine, elements of asceticism, and theories of education and of ideas, he not only shows the source of many of Plato's views in the earlier Greek thought and religion, but also points out striking similarities between these conceptions and elements found in Paul and other New Testament writers, to say nothing of others who molded the teaching of the early church. In most cases, Dr. Adam does not state positively that a definite platonic influence is to be traced in the New Testament, but the inference from the parallels which he gives is very plain and apparently justified. The clearness of style and breadth of vision which the author evidences in his own field, to which he rather strictly confines himself, and his tactful but strong presentation of the results of his studies, commend the book to men of various tastes and interests.

GREGORY D. WALCOTT

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#### THE BULWARKS OF BELIEF

President King is one of the great interpreters of the "social consciousness" to itself. The implicated meanings of modern thought-develop-